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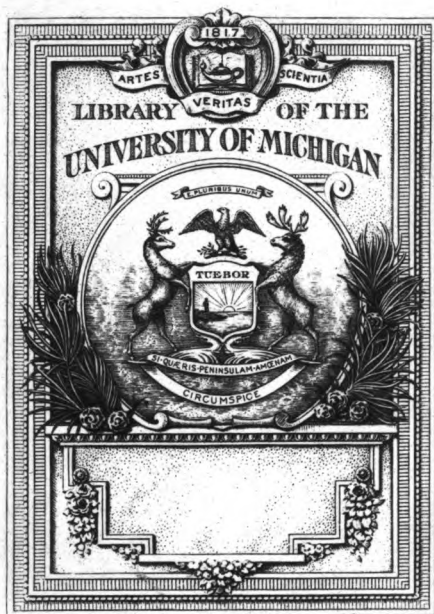
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PROCEEDINGS

330

OF THE

Grand Lodge

OF

PENNSYLVANIA.

December A. D. 1855—A. L. 5855.

PHILADELPHIA:

B. FRANKLIN JACKSON, PRINTER,

1856.

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Grand Lodge of Pennsylvania,

At a Quarterly Grand Communication held December 3d, 1855, A. L. 5855, in ample form, the following brethren were elected Grand Officers for the ensuing year :—

Bro. PETER WILLIAMSON,	Right Worshipful Grand Master.
Bro. JOHN K. MITCHELL,	“ “ Deputy Grand Master.
Bro. HENRY M. PHILLIPS,	“ “ Senior Grand Warden.
Bro. JOHN THOMSON,	“ “ Junior Grand Warden.
Bro. THOMAS E. BAXTER,	“ “ Grand Treasurer.
Bro. WILLIAM H. ADAMS,	“ “ Grand Secretary.

TRUSTEES OF THE GIRARD BEQUEST.

BRO. SAMUEL H. PERKINS,	BRO. GEORGE P. LITTLE,
ANTHONY BOURNONVILLE,	JACOB STEINER,
JAMES HUTCHINSON.	

TRUSTEES NEW MASONIC LOAN.

In conjunction with the Grand Officers.

BRO. WILLIAM BADGER,	BRO. DAVID JAYNE,
PHILIP R. HOWARD,	HENRY SIMONS,
WILLIAM ENGLISH.	

TRUSTEES OF GRAND LODGE CHARITY FUND.

BRO. JAMES KELLY,	BRO. JAMES W. MARTIEN,
JOHN BRADLEY,	GUSTAVUS REMAK,
THOMAS RONEY.	

The Right Worshipful Grand Master's address is—"Peter Williamson, Pine Street, third house west of Eighth, south side."

The Grand Secretary's address is—"William H. Adams, Masonic Hall, Chestnut Street, Philadelphia,"

The Grand Treasurer's address is—"Thomas E. Baxter, No. 208 South Eighth Street, Philadelphia."

NOTE.—To the Grand Treasurer all payments on account of the Grand Lodge must be made.

Grand Lodge of Pennsylvania.

ANNUAL GRAND COMMUNICATION.

ST. JOHN THE EVANGELIST'S DAY.

New Hall, Philadelphia, December 27th, 1855.

Forty-eight Lodges represented.

The Grand Lodge opened in ample form at 10½ o'clock, A. M.

After the Grand Secretary had read so much of the Minutes of December 3, 1855, as related to the election of Officers, the Presiding Grand Master, Bro. James Hutchinson, then made the following very appropriate address.

ADDRESS.

Right Worshipful Deputy Grand Master, Past Grand Masters, Officers, and Members of the Grand Lodge.

Before I retire from the high position which through your kindness and partiality I have occupied for the last two years, allow me to detain you a few moments while I refer to the present situation of the Grand Lodge, with the course pursued by me during my administration.

When I entered upon the exercise of the duties of your Grand Master, two years since, I did so with much distrust in my abilities to discharge those duties to the satisfaction of my brethren, but at the same time intending to use my best exertions faithfully and conscientiously so to act as at least to preserve me from the charge of intentional wrong. How far I have succeeded is not for me to say.

Long before I occupied this chair, I thought I could perceive the necessity of a more free and perfect intercourse between the members of the Order residing in this City and our country brethren, the more especially as there was reason to believe that in consequence of the distance of many of our country Lodges from the City, the uniformity of action in our proceedings was materially affected. This has engaged much of my attention, and in accordance with my views heretofore expressed on this head, I have, accompanied by other Officers of the Grand Lodge, visited many of the Lodges within our jurisdiction, remote from this place. It affords me much satisfaction to state that I have found them very generally in a sound state; Order, Harmony, and Peace prevailing among them. Some however, have not been as attentive to the regulations which exist in Pennsylvania, as could be wished. This has arisen in a great measure from a want of that information which should have been afforded them by the Grand Lodge, as in no instance have I noticed anything but a wish to conform to all the regulations of the Grand Lodge, when known. I feel assured that the visits thus made will have a beneficial effect. In all the visits referred to I have much pleasure in stating, that the Officers of the Grand Lodge have been received with that frank, kind, and brotherly affection which is the true characteristic of the Craft.

In connection with this subject I would respectfully suggest for the consideration of the Grand Lodge, whether a change from quarterly to annual communications might not be made with advantage to the interests of the Craft, where the business of the Grand Lodge might be transacted in sessions continued from day to day until completed, thereby affording to all the members an opportunity of attending and participating in discussing the objects and interest of the Craft, alike interesting to all wherever located.

I have received communications from most of our District Deputy Grand Masters, all speaking highly of the condition of the Craft in their respective districts, representing the cause of Masonry as in a state of healthful increase.

It is a source of high gratification to be able to refer to the continued flourishing condition of the Craft, more so at this period than for many preceding years. All our Lodges appear to be increasing in numbers, and this increase is of a character calculated to advance the true objects and intentions of the order. May this long continue, is the sincere prayer of every true Mason.

In connection with the present flourishing condition of the Order, I respectfully caution the brethren to use with care the rejecting power, but at the same time not to hesitate in its use where a positive necessity for it is apparent, recollecting that no mere difference of political or religious opinion should be allowed to operate. Masonry is general in its object—the good man and true, the firm believer in the great Supreme Ruler of the Universe, being the only points about which there can be no concession.

There has been no change in our situation with

other Grand Lodges since the last annual communication; the most friendly and brotherly feeling still existing, with the exception of the New York Grand Lodge which remains as heretofore. This subject however having been set apart for consideration on the first Monday in January next, I entertain a hope that the existing difficulties will be settled to the satisfaction of all.

The subject of a revision of the Ahiman Rezon which has so often been recommended to the attention of the Grand Lodge, is now in the hands of a competent committee, whom I have no doubt will be able to report during the coming year such judicious alterations, as will remove the numerous difficulties which have attended the full understanding of many of its provisions.

During the past year the Grand Lodge have established a Grand Lodge Charity Fund, for the relief of the widows, children, mothers and sisters of Masons, the intention of which is to relieve the subordinate Lodges from the numerous applications for temporary relief which have been pressed upon them, and under circumstances making it next to impossible properly to discriminate—and an additional object of this new fund is to concentrate all applications in one body where they can be properly investigated, and where the meritorious will not only be relieved temporarily, but will be supplied with small sums, enabling them to start in some business by which they can support themselves and families in respectability, and be relieved from the humiliation of dependence on the casual aid from lodges—this will also in a great measure prevent imposition upon the order, which it is feared has too often been practised. The Fund is to

be raised by yearly contributions from the Grand and such Subordinate Lodges as may see fit to join in the measure. It is calculated to amount in ten years to at least Fifty Thousand Dollars—twelve lodges have already subscribed, and the whole is in charge of Five Trustees elected by the Grand Lodge—its distribution is in the hands of a Board of Almoners, composed of four members appointed by the Grand Master, and one member from each subscribing lodge.

This plan I respectfully recommend to the early consideration of all our lodges, fully believing that much good will be the result.

For more particular information I refer the brethren to the able report of the Committee to whom the subject was referred.

Since our last annual communication an event has taken place which forms an important epoch in the history of the Craft in this jurisdiction, and is associated with many pleasing as well as painful recollections and reflections, and claims on this occasion more than a mere passing notice at my hands—I have reference to the erection of this magnificent Temple, dedicated to “Free Masonry, Virtue, Science, and Universal Benevolence,” of which we may proudly say, that its beauty and strength challenge the admiration of the world.

The successful completion of this structure, besides being a self-evident proof of the present prosperity of the Craft, demonstrates the indestructible vitality of Masonry, which through the unflinching fidelity of good men and true, and the guidance of an all kind Providence, has been able to endure the severe trials of fanatic persecution, to silence and to survive hatred, envy and malice, and even to bring into its ever chari-

table folds, and cause to kneel at its altars, its thoughtless slanderers and repentant defamers, thus shedding its benignant rays into thousands of hearts, whose constant offerings on the shrine of Charity and brotherly love are already adding new lustre to its everlasting light and glory.

Nearly half a century ago it was first contemplated to erect a Masonic Temple on the spot where this edifice now stands; accordingly the corner stone was laid on the 17th of April, 1809, and the building on being completed was dedicated to Masonic purposes on the 24th of June, 1811.

For nearly eight years succeeding the dedication of the first Masonic Hall erected on this site, the Craft in this jurisdiction progressed with slow but sure steps to increasing prosperity, when it experienced a serious calamity in the destruction of the Hall by fire on the 9th of March, 1819.

Although the Hall was speedily rebuilt, and was again dedicated on the 1st of November of the following year, 1820, yet the financial affairs of the Grand Lodge had received a shock by its loss from which it required time to recover; unfortunately however, the difficulties in which the Grand Lodge became involved by the loss of the Hall, were soon much aggravated by the hue and cry raised against Masonry—and the Anti-Masonic feeling which spread like wildfire through the length and breadth of our country, and has become a part of its political history, necessarily stifled the sinking energies of the Craft, the weak-minded and wavering deserting its walls; many Lodges were dissolved, and it remained for those firm in mind and true in heart to steer the wrecking Craft into a haven of safety, and by anchoring its weather beaten, but

sound and stout limbs in a quiet harbor, save them for future action and usefulness.

To relieve the pressure of financial difficulties under which the Grand Lodge laboured, without infringing upon the execution of the humane objects peculiar to the Craft, it was, although very reluctantly, resolved to give up the Temple dedicated to Masonic purposes for another spot more consistent with the limited resources of the Grand Lodge.

Accordingly a suitable place was obtained in South Third Street, prepared and dedicated on the 27th of December, 1835. The removal to the new site was to those who were then devotedly attached to the Craft, and participated in that necessary change, a source of much painful feeling, yet "those that sow in tears shall reap in joy," and many of the brethren that then earnestly mourned to abandon the hallowed spot, have been spared by the Great Architect to return to it, and renew in these halls their former Masonic associations.

As the man of mature age cherishes a holy attachment for the clods of earth upon which he first beheld the light of life, so did even those brethren who had been eye witnesses to the sore trials of the Craft within these venerated walls, languish to return to the spot where they had first been brought to true Masonic light.

A kind Providence seemed to assist the execution of this much cherished wish. The purchasers of the Chestnut Street Hall failing to comply with the conditions of the sale, the Grand Lodge came again into the possession of the property.

The excitement against Masonry having in the meantime gradually died away, the Craft again com-

menced to prosper and to increase in numbers. Painful as the contemplation was for years to the brethren that the old Masonic Temple should be desecrated by uses and applications totally foreign to Masonry, it was assuaged to some extent by the silent hope that the day was not far distant when the Craft would be enabled to erect a new structure on the old site. This hope was constantly strengthened by the continued prosperity of the Craft; the old Hall in the meantime yielding an income to the Grand Lodge which materially assisted its financial affairs.

The first step towards the realization of that hope was taken early in the year 1852, when a Committee was appointed to procure plans for the erection of a new Masonic Temple. After adopting one, and creating a Building Committee, the corner stone was laid by my worthy predecessor, the then Right Worshipful Grand Master, Anthony Bournonville, on the 21st of November, 1853, it being my good fortune as Right Worshipful Grand Master, with the assistance of the brethren, to dedicate this Temple when completed, on the 26th of September, 1855,—upon this occasion at least 4000 members of the order, including Officers and Brethren from a number of our sister Grand Lodges, assisted in the ceremonies. Long and fresh will the recollection of that day live in the memory of the brethren of this and other jurisdictions who were present and participated in or were eye witnesses of that imposing ceremony, and I trust that years after most or all of us shall have passed from these earthly labours to eternal refreshment, future generations of Masons under this jurisdiction will look back with just pride to the day on which thousands of good men and true did from the depth of their hearts

send up their rejoicings and thank offerings to the Great Architect on High.

It is worthy of remark, in connection with the erection of this Temple, that no accident occurred during its construction calculated to cast a gloom over the brethren employed in the work.

FINANCES OF THE GRAND LODGE

FOR 1855.

RECEIPTS.

From Lodges, Chapters, &c.	-	-	-	\$17,650 92
“ Grand Chapter,	-	-	-	1,000 00
“ District Deputy Grand Masters,	-	-	-	1,082 17
“ Warrants,	-	-	-	403 20
“ New Hall, for rent of stores,	-	-	-	1,075 00
“ Third Street Hall,	-	-	-	262 50
“ Old Material from “	-	-	-	14 67
“ Grand Secretary, for Certificates, } Dispensations, &c., }	-	-	-	1,723 50
“ Insurance returned on furniture, Third St. Hall,	-	-	-	69 13
“ Interest from New Loan, before transferred to Girard Bequest,	-	-	-	475 00
“ Balance from last report,	-	-	-	1,422 67
Total,	-	-	-	\$25,178 76

PAYMENTS.

Insurance on New Hall and Furniture,	\$1,363 29
Paid to City Poor Fund,	500 00
“ Lodge No. 281, they having lost their Hall by fire,	100 00
“ for Granite Pavement,	3,761 83
“ Interest on New Loan,	6,650 00
“ “ on Mortgage Third St. Hall,	330 00
Bills of Furnishing Committee as follows :	
S. A. Harrison,	\$1,700 00
E. Werner,	1,750 00
F. Blackburn,	100 00
G. W. Watson,	313 96
Baker & Williams,	450 00
J. Spencely, Jr.	100 00
	<hr/> \$4,513 96
Repairs and Alterations, to New Stores,	150 61
Dedicating New Hall, Music, &c.	1,624 39

Amount brought forward, Receipts,	- -	\$25,178 76
“ “ “ Expenses,	\$18,994 08	
Paid for repairs to Grand Lodge Regalia,	381 13	
Paid for Visitation to the subordinate		
Lodges by the R. W. G. Master,	592 92	
“ “ Salaries of Grand Treasurer Grand		
Secretary and Grand Tyler,	1,541 20	
“ for Taxes, Third St. Hall,	- 270 00	
“ for Chestnut St. Hall,	- 639 00	
“ for Incidental expenses, including		
Water, Coal, Gas, Printing, Station-		
ery, Postage, Candles, &c., &c.,	1,632 62	
Balance on hand, January 1st, 1856,	1,127 81	
		<u>\$25,178 76</u>

ESTIMATE OF RECEIPTS FOR 1856.

From Lodges,	- - -	17,000 00	
Interest,	- - -	110 00	
Rents,	- - -	8,710 00	
Dispensations, &c.,	- - -	2,000 00	<u>\$27,820 00</u>

ESTIMATE OF EXPENSES FOR 1856.

Interest on Loan,	- -	\$8,000 00	
Salaries,	- -	1,700 00	
Hall Committee,	- -	1,000 00	
Taxes and Water rent,	- -	1,000 00	
Miscellaneous,	- -	1,100 00	<u>\$12,800 00</u>

Probable amount toward Sinking Fund, - \$15,020 00

NEW MASONIC LOAN.

The first loan of \$110,000, authorized by Grand Lodge, April 4th, 1853, was completed on the 19th of September last, the whole amount having been subscribed.

The certificates for this stock are now all ready, and part of them have been delivered.

Of this loan \$89,750 was taken by the Grand and subordinate Lodges, and the several Trusts, and the balance of \$20,250, by individuals.

Of the second loan of \$50,000, authorized by Grand Lodge, August 15th, 1855—\$14,200, has been taken, nearly all by the several Trusts of the Grand Lodge.

It is hoped that the balance will be taken in time to meet the exigencies of the Grand Lodge.

GIRARD BEQUEST.

From the report of the Stewards of this bequest, I find that the Fund amounts at this time to \$38,454.09, which is safely invested in Masonic Loan, (\$36,900.)

The Committee state in their report, that this amount "has not been produced by any diminishing of appropriation to the objects of our bounty, for we have for years annually appropriated \$200 more than the Founder of the Trust contemplated, but is owing to the favorable terms on which the investments were made.

During the past year \$2,060 has been distributed. Sixty-one applicants in this jurisdiction have received \$1,445, and thirty-three applicants from other parts have received \$615. But one death has occurred within the knowledge of the Board since the last report. Two Thousand Dollars has been appropriated for this year's distribution.

The different committees of the Board of Stewards, deserve all praise for the zeal and attention with which they have attended to their duty.

GRAND LODGE CHARITY FUND.

This fund consists of the following amount, received from former Trustees of said Fund in Masonic Loan, Mortgages, and cash.

The balance in their hands,	\$9,766 47
Received from Grand and Subordinate Lodges,	1,093 00
	<hr/>
	\$10,859 47

Amount of Fund now invested and bearing interest, 137 Shares Masonic Loan, . .	\$6,850.00
Mortgage on lot in Germantown, . .	3,200 00

\$10,050 00

Available for distribution by Almoners for the year ending September 30, 1856,

Balance of contribution from Subscribing Lodges,	\$804 00
Interest on old investment, 6 months, . .	288 00
Cash on deposit and interest thereon and orders on hand,	462 00

\$1,554 00

During the year \$445 has been distributed to thirty-nine applicants—of this sum, \$340 up to the change in the arrangement of said Fund, and \$105 since the change.

This Fund when completed under the new arrangement, is calculated to afford very enlarged assistance to the objects contemplated.

EXPENSES OF BUILDING AND FURNISHING.

From a statement received from the Finance Committee, I find there has been paid up to this time on account of building New Hall, \$108,979 73, and there will be yet required for outstanding bills about \$17,000 the precise amount cannot be yet stated as all the bills are not yet in.

If this estimate prove correct, the cost of the building will be \$125,979 75

For furnishing the Hall there has been paid up to this time,	16,497,30
Estimated amount unpaid,	14,000,00
Cost of Furnishing,	<hr/> \$30,497,30

Making the cost of Hall and furnishing, \$156,477,05

Amount yet necessary to complete the payments, \$31,000

During the past year three new lodges have been constituted, viz :

No. 294 at Ashland, Schuylkill County,

No. 295 at Philadelphia, called "Melita,"

No. 296 at Germantown, " "Mitchel,"

all of which, assisted by the Grand Officers, I have constituted.

I have reason to believe that the above are calculated to add to the reputation of the Craft.

A Warrant, No. 293, was also granted to brethren at Huntingdon, which has since been recalled, two of the brethren nominated for Officers having removed to a distance—another set of brethren of the same place have since applied, upon which there has yet been no action.

Several other applications have been made, but being mostly from New York Masons, they have been laid over for the present.

Having now noticed all the subjects which occur to me as proper at this time, it only remains for me to again tender you my sincere acknowledgments for the high honors conferred on me, and also for patience extended and kindness rendered me during my term of service. Hoping at the appointed time to meet you all in that Temple to which all our hopes and wishes point, I bid you farewell.



When the Right Worshipful Grand Master elect, Bro. Peter Williamson, was installed, in ancient and solemn form, and being duly proclaimed, received the accustomed salutations of the brethren.

The following Officers were then separately in-

stalled in their respective stations, and received the congratulations of the brethren, to wit:

Bro. JOHN K. MITCHELL, R. W. Deputy Grand Master.

Bro. HENRY M. PHILLIPS, R. W. Senior Grand Warden.

Bro. JOHN THOMSON, R. W. Junior Grand Warden.

Bro. WILLIAM H. ADAMS, R. W. Grand Secretary.

Bro. THOMAS E. BAXTER, R. W. Grand Treasurer.

The Right Worshipful Grand Master, Bro. Peter Williamson, upon taking the Chair, then addressed the brethren as follows—

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ADDRESS
OF
PETER WILLIAMSON, ESQ.,
RIGHT WORSHIPFUL
GRAND MASTER OF MASONS

IN AND FOR THE COMMONWEALTH OF PENNSYLVANIA, AND MASONIC
JURISDICTION THEREUNTO BELONGING.

Right Worshipful Deputy Grand Master, Right Worshipful Past Grand Masters, Officers and Members of the Grand Lodge—

Having now assumed the responsibilities connected with the highest and most distinguished office in the gift of the Craft, to which I have been called by your free suffrages; a deep sense of the fraternal regard which has so largely contributed to this result, compels me to give some expression, imperfect though it be, to the grateful emotions which your preference has occasioned. With the frank avowal of my just appreciation of this mark of confidence and regard, I can-

not but assure you, of my unabated zeal and attachment to the principles and objects of the Order, and determination to cherish and promote them, to the full extent of my power and influence.

The duties I now enter upon, are of a varied and important character; involving in no small degree, the reputation and welfare of the Craft. The obligations imposed upon the Grand Master are of a most solemn and binding character, and must not be evaded by any pretext, or set aside for any reason whatever. He is not only bound to preserve inviolate, the customs, usages and landmarks of the Order, upon which its strength, efficiency and perpetuity mainly depend, but must also protect and defend them from invasion by others, and guard with ceaseless vigilance and care, any and every attempt at innovation or change upon our time-honored customs. "To him," in the language of the Ahiman Rezon, "belongs the general supervision of the Craft." Great and extraordinary powers are therefore necessarily conferred upon him, requiring much prudence, skill and firmness.

In the exercise of these powers, his course should be courteous and forbearing, that no unnecessary offence may be given, no exasperated opposition be excited to the due enforcement of the Laws and Regulations of the order. Every endeavour should be promotive of amity, to the end that our united action, may not be marred by dissension, but closely cemented by Harmony and Love, which is so infallibly productive of happiness, not only to ourselves, but to all within the sphere of our efforts.

In approaching the difficult, and in many instances not clearly defined duties of my office, I confess that a feeling of timidity and distrust in my own ability, to

carry out successfully, the great and important objects of our venerable and time honored institution, oppress me.

Notwithstanding the purest intentions, I cannot indulge the hope that my administration will prove so free from error as not to require your fraternal indulgence, and must therefore depend entirely upon a Mason's charity, to determine an erring judgment as alone responsible for my faults, whatever they may be.

I shall place much reliance upon the intelligence, fidelity, and Masonic skill, of the worthy and efficient Grand Officers with whom it is my good fortune and happiness to be associated, and will also be most happy to receive and improve the counsel and advice of the old and experienced members of the Craft. Their lessons of wisdom will always be received with profound respect, and shall have their due influence on my action. I will ever lend a ready ear to any suggestion calculated to promote the interests or advance the prosperity of Masonry, and especially those of the Grand Lodge.

Thus endeavouring conscientiously to discharge the obligations and duties I have this day assumed, I cherish the hope that I may prove myself not unworthy of the generous confidence you have reposed in me.

I will assume no right not clearly belonging to my office, nor shrink from the proper exercise of any powers with which it has been entrusted.

In all doubtful matters I will refer their consideration to the Grand Lodge, the only "true and legitimate source of Masonic authority." Its decisions we are all equally bound to respect, and no faithful Mason, will ever contumaciously resist or disregard them. To all such decisions, I hold it my duty to yield a

prompt obedience, and hope thus to maintain the respect and authority of this Grand Lodge, and preserve the true dignity of the exalted station, to which by your partiality I have been elevated, and transmit to my successor the jewel of office bright and untarnished as I have this day received it.

Free discussion on subjects involving the interests or promotive of the benefit of the order, should always be encouraged and protected. And as it cannot be expected that entire unanimity will always prevail, yet in all differences of opinion which may at any time exist, it will be our duty to see that the "charity which suffereth long and is kind, which is not easily provoked, and which thinketh no evil," shall have its full and free exercise in our hearts, that the best construction may be put upon a brother's motives, and that we may never forget, even in the heat of argument, that however we may differ in opinion, brotherly love should always prevail.

With these brief remarks, exhibiting the views which I entertain of the principles which should govern my conduct in the administration of the affairs of the Grand Lodge, permit me also to congratulate you, upon the prosperous condition of the Craft, in almost every place throughout our widely extended country.

Most truly may it be said, that the order is flourishing beyond any former period in its history. The storm of persecution and political fury which so long oppressed us, has passed away ; the clouds of suspicion and distrust, which overspread our fair horizon, have been dispersed, and the bright and cheering sun of Masonry is shedding its benignant influence over all within its sphere.

But especially within our own jurisdiction, do we

experience these happy results. Not only in the increased number of lodges, the character, zeal and intelligence of the members, but in the realization of the long cherished, and often deferred hope, the erection of our Temple—a structure unsurpassed in beauty and convenience, by any similar edifice either in this country or perhaps in the world—at once a monument of the zeal and liberality of the Craft, an honour to the fraternity and an ornament to our City.

And that we are permitted, on this, the first St. John's day anniversary after its completion, to assemble within its sacred courts, dedicated to the great principles of Masonry, to perform our solemn rites, to relieve the distressed, to dry the tear of the widow and fatherless, and aid and cheer each other whilst travelling the great journey of life.

Invoking the Divine Blessing on the labours of the year, so auspiciously begun, I conclude by asking you to join with me in offering humble thanks to the Great Architect of the Universe, for the manifold blessings which he has graciously vouchsafed to us—and while deeply penetrated with gratitude for the past, let us hope and pray, that his all-wise Providence, will so guard and direct us, in all our future doings, that we may be enabled to carry out successfully the benevolent designs, contemplated by our venerable and charitable institution, and by patient continuance in well doing, may so fulfil our duties here as worthy Masons, that when called from labour in the lodge on earth, we may be admitted to partake of endless refreshment in the Celestial Lodge, the Lodge not made with hands, eternal in the Heavens.

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After the address the R. W. Grand Master was pleased to announce the following appointments, to wit:

### GRAND CHAPLAINS.

Bros. Rev: John Chambers, Peter Van Pelt, H. W. Ducachet, Kingston Goddard, R. Deshea Morris, William Cooper, Daniel Washburn, William H. Rees, and Samuel E. Babcock.

### DISTRICT DEPUTY GRAND MASTERS.

Bro. Charles M. Howell, of Lancaster, for the County of Lancaster.  
 Bro. George H. McCabe, of Tamaqua, for the County of Schuylkill.  
 Bro. David E. Stout, of Reading, for Berks and Montgomery Counties.  
 Bro. James M. Porter, of Easton, for the Counties of Northampton, Carbon and Lehigh.

Bro. Grantham J. Taggart, of Sunbury, for the Counties of Northumberland, Union, Columbia and Montour.

Bro. Robert A. Lamberton, of Harrisburg, for the Counties of Dauphin, Lebanon, York, Franklin and Cumberland.

Bro. John Cresswell, Jr., of Hollidaysburg, for the Counties of Blair, Cambria, Huntingdon and Mifflin.

Bro. James Armer, of Centre, for the Counties of Clinton, Lycoming and Centre.

Bro. James W. Hailman, of Pittsburg, for the Counties of Allegheny, Beaver and Westmoreland.

Bro. Robert E. Brown, of Kittaning, for the Counties of Armstrong, Butler, Clarion, Jefferson and Lawrence.

Bro. George H. Bull, of Towanda, for the Counties of Bradford, Wyoming and Tioga.

Bro. Nathan F. Marsh, of Honesdale, for the Counties of Susquehanna and Wayne.

Bro. Thomas Duncan, of Fayette, for the Counties of Washington, Green and Fayette.

Bro. Ammi Bond, of Conneautsville, for the Counties of Crawford, Erie, Mercer and Warren.

Bro. Henry Pettibone, of Wilkesbarre, for the County of Luzerne.

SENIOR GRAND DEACON—Bro. Richard Vaux.

JUNIOR GRAND DEACON—Bro. William English.

GRAND STEWARDS—Bros. Joseph T. Thomas and Jeremiah L. Hutchinson.

GRAND MARSHAL—Bro. Jacob Loudenslager.

GRAND SWORD BEARER—Bro. John L. Goddard.

GRAND PURSUIVANT—Bro. Horace L. Peterson.

GRAND TYLER—Bro. William B. Schnider.

### COMMITTEE OF FINANCE.

Bros. William Whitney, Daniel Thompson, Francis Blackburn, George W. Hufty and Robert Clark.

# COMMITTEE OF CORRESPONDENCE.

Bros. William Badger, James B. Chandler and Lucius H. Scott.

# COMMITTEE ON BY-LAWS.

Bros. Peter Fritz, A. Bournonville, James Hutchinson, William H. Adams and Robert Frazer.

# COMMITTEE TO EXAMINE THE TRANSACTIONS OF LAST YEAR, AND SELECT FOR PUBLICATION.

Bros. D. C. Skerrett, John Wagner and George H. Oliver.

# HALL COMMITTEE.

Bros. Harman Baugh, Washington Heimberger, Albert B. Ashton, Joseph Moore and Charles Brothers.

# COMMITTEE ON LANDMARKS.

Bros. Bayse Newcomb, Samuel H. Perkins, William Barger, James Page, William Whitney.

# ALMONERS OF THE GRAND LODGE CHARITY FUND.

Bros. Samuel Badger, George Smith, John C. Smith and William W. Thomson.

# STEWARDS OF THE STEPHEN GIRARD CHARITY FUND.

Bros. Thomas Graham, George Thomson, William Leach, George Griscom, Michael Bouvier, William H. Pearson, J. M. Davenport, Jacob H. Squibb, Charles Frishmuth, Abraham West, John H. Casey, John G. Sharp, John McCloud, Albert R. Fœring, Jacob Steiner, B. Franklin Jackson, E. P. Lescure, John Leppier, Thomas Roney, John Martin, William E. Ewing, John E. Zeigler, Alexander Purves, Stephen Taylor, Joseph S. Langer, Matthew Cartwright, Jacob Meyer, John W. Hornor, James Gwynn and Harman Yerkes.

The Right Worshipful Grand Secretary appointed Bro. George H. Ashton, Assistant Grand Secretary, which was unanimously approved by the Grand Lodge.

On motion of Past Grand Master Brother James Page, and duly seconded, the following preamble and resolutions were unanimously adopted, to wit :

Whereas, the services of Brother James Hutchinson, the late Right Worshipful Grand Master of this Grand Lodge, in that high and exalted station have ceased,

according to the usage and custom prevailing in this body, and he has just retired from the chair, to give place to his successor, duly chosen—Therefore be it resolved—That the Grand Lodge, deeply sensible of the important services rendered by Past Grand Master Brother James Hutchinson, to the Masonic Fraternity of this jurisdiction, in all the stations which he has been called upon to fill, cannot part from him officially, without the expression of its sincere regard and deep Masonic attachment.

Resolved, That the courteous, dignified and impartial manner of Past Grand Master Brother Hutchinson, while in the discharge of his duties as Grand Master, have had a wholesome influence on the Grand Lodge and will ever be remembered by its members with pride and pleasure.

Resolved, That during his official career the interests of the Grand Lodge have been wisely and providently cared for, the harmony of the brethren zealously promoted, and the good of the order made wider and firmer by his discretion and paternal love.

Resolved, That although his official duties have ceased, this Grand Lodge cannot but hope that he will continue to aid her by his advice, and brotherly counsel, in all that concerns her success, and the welfare of the Craft at large.

Resolved, That the Grand Officers be a committee to present a copy of these Resolutions, suitably prepared, to Right Worshipful Past Grand Master Brother James Hutchinson.

On motion duly made and seconded, it was unanimously resolved—That the addresses delivered this morning by the Past and Present Right Worshipful Grand Masters be printed.

On motion duly made and seconded, it was also resolved—That the proceedings in relation to the ceremonies of dedicating the New Hall, on September 26th, last, be printed and a copy distributed to the members of the Grand Lodge.

Extract from the Proceedings of the Grand Lodge of Pennsylvania.

**WILLIAM H. ADAMS,**

Grand Secretary.

SIXTY-NINTH ANNIVERSARY  
OF THE  
Grand Lodge of Pennsylvania.

September 26th, A. D. 1855, A. L. 5855.

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DEDICATION AND CONSECRATION  
OF  
The New Hall,

Chestnut Street, Philadelphia.

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This event was celebrated by about four thousand of the brethren, with great pomp and splendor, and with feelings of gratitude and joy.

The brethren of the lodges in the city, joined by numbers from the different parts of the State, and from our sister States, among whom were several officers of the Grand Lodges of New Jersey, District of Columbia, Massachusetts, Maryland, Virginia, South Carolina, Kentucky, Connecticut, and Tennessee, assembled at the old Hall, in Third Street, at 8 o'clock in the morning, and were formed into procession, agreeably to the following orders issued by the R. W. Grand Master and Grand Marshal.

# ORDER OF PROCESSION.

BAND.

GRAND MARSHAL.

JUNIOR LODGE IN FRONT.

EACH LODGE IN THE FOLLOWING ORDER.

MASTERS OF CEREMONY.

ENTERED APPRENTICES, TWO AND TWO.

FELLOW CRAFT, TWO AND TWO.

MASTER MASONS, TWO AND TWO.

PAST MASTERS, TWO AND TWO.

DEACONS.

SECRETARY AND TREASURER.

WARDENS.

WORSHIPFUL MASTER.

IN THE REAR OF THE OLDEST LODGE, BRETHREN FROM  
OTHER JURISDICTIONS.

GRAND TYLER.

BUILDING COMMITTEE.

ARCHITECT.

GRAND OFFICERS OF OTHER JURISDICTIONS.

PAST GRAND OFFICERS.

PURSUIVANT.

GRAND STEWARDS.

GRAND CHAPLAINS.

ORATOR.

GRAND DEACONS.

GRAND SECRETARY AND GRAND TREASURER.

GRAND WARDENS,

DEPUTY GRAND MASTER.

GRAND MASTER,

GRAND SWORD BEARER.

The line will be formed at eight o'clock, precisely, in double ranks, left in front, the right resting on the southeast corner of Third and Spruce street, extending along the east side of Third street to Pine street, and from thence along the south side of Pine street westward; the whole under the direction of the Grand Marshal, each Lodge having one Mar-

shal to each fifty members participating; each Lodge to have at least one Marshal, (unless they number less than twenty members, in that case to be regulated by the Grand Marshal,)—their duty is to attend exclusively to and be accountable for the good order of their particular lodges, and see that the directions of the Grand Lodge are strictly enforced. The space between the files on the march to be two feet, to be carefully preserved throughout.

The line, when formed will move along Pine street to Broad street, thence to Spruce street, thence to Twelfth street, thence to Walnut street, thence to Independence Square. On arriving opposite the centre gate, the brethren halt, face inwards and countermarch in the usual form, passing into Independence Square.

After the ceremonies in the Square, the line of march will be again resumed, (the original formation being strictly observed,) moving by the left, passing round the Square and out by the south gate to Walnut street, thence to Fifth street, thence to Arch street, thence to Seventeenth street, thence to Chestnut street, thence to New Hall. On arrival of head of procession at the Hall, the brethren halt, face inwards, and again countermarch in the usual form.

As the Masters, Wardens, and Past Masters of the respective Lodges arrive at the corner of Seventeenth and Chestnut streets, they will break from the procession for the purpose of being formed with the Grand Lodge.

The several Lodges now meeting in the Hall in Third street, will make arrangements for convening at some other place on the day of dedication, reserving the said Hall for the accommodation of visitors from a distance, and the Lodges of this jurisdiction from the country districts.

Each brother will be required to attend in a full suit of black, dress coat, with white gloves, plain blue sash and plain white apron, (such as have been ordered for the occasion,) excepting the officers of the Grand Lodge, who alone wear the full Masonic Regalia of their respective stations. This order will be strictly enforced.

**JAMES HUTCHINSON,**

**R. W. G. M.**

### **GRAND MARSHAL'S ORDERS.**

In conformity with the orders of the Right Worshipful Grand Master, and to facilitate the formation of the processsion, the respective Lodges will be at the place of general formation prior to eight o'clock, A. M. as at that time the procession will positively be formed, and take position as herein designated, and be assigned their places in line by an assistant Grand Marshal.

The Marshals of Lodges, immediately on their arrival at the place of formation, will report to the Assistant Grand Marshal, who will furnish



them with their badge of office, and such orders as may be requisite for the conduction of the Procession.

The members of each Lodge will be formed in the following order, having due regard to the brethren being arranged according to height.

**MASTERS OF CEREMONY.**

**ENTERED APPRENTICES, TWO AND TWO.**

**FELLOW CRAFT, TWO AND TWO.**

**MASTER MASONS, TWO AND TWO.**

**PAST MASTERS, TWO AND TWO.**

**DEACONS.**

**SECRETARY AND TREASURER.**

**WARDENS.**

**WORSHIPFUL MASTER.**

Lodges No. 2, 3, and 9, east side of Third street, from Spruce to Pine streets.

Lodges No. 19, 21, 25, and 43, south side of Pine street, between Third and Fourth.

Lodges No. 51, 52, 59, 62, and 67, south side of Pine street, between Fourth and Fifth.

Lodges No. 71, 72, 75, 81, 91, and 114, south side of Pine street, between Fifth and Sixth.

Lodges No. 115, 121, 125, 126, and 130, south side of Pine street, between Sixth and Seventh.

Lodges No. 131, 134, 135, 143, and 152, south side of Pine street, between Seventh and Eighth streets.

Lodges No. 155, and 158, south side of Pine street, between Eighth and Ninth streets.

Lodges No. 186, 187, 190, 194, and 203, south side of Pine street, between Ninth and Tenth streets.

Lodges No. 211, 216, 218, 223, 226, 227, 230, 236, 244, and 246, south side of Pine street, between Tenth and Eleventh streets.

Lodges No. 254, 258, 259, 262, 266, 268, 271, 274, 275, 279, 281, 283, 284, 286, 287, 289, 292, and 295, south side of Pine street, between Eleventh and Twelfth streets.

Brethren from other jurisdictions will assemble on the south side of Spruce street, between Second and Third streets, and be under charge of an Assistant Grand Marshal.

On arrival of the Masters, Wardens, and Past Masters, (by election) of the respective Lodges, at the corner of Seventeenth and Chestnut street, they will break from the Procession, filing to the right (the Masters and Wardens on the south side, and Past Masters on the north side of Chestnut street,) for the purpose of being formed with the Grand Lodge.

Lodges not having the requisite number to entitle them to a Marshal,

will be formed under the direction of their respective Masters, who will with the Assistant Grand Marshals, report at Grand Marshal's office, (Masonic Hall, South Third Street,) on the morning of the 26th instant, at seven o'clock.

The Marshals of Lodges will be particular in observing that the orders of the Grand Master are strictly conformed to by the Brethren, especially as regards dress, which will consist of a *Black Hat, Black Cravat, Black Vest, Black (Dress) Coat, Black Pants, and White gloves*. On no consideration can Brethren not conforming to the above be admitted in the the Procession. Canes, unless absolutely required, will be excluded from the line. No Brother unattached to a Lodge, can participate in the ceremony.

In countermarching, the Lodges will pass through the Hall to Lodge alley, as they leave the building, they will be under the direct control of their respective Marshals, who will immediately conduct them to some suitable place for the purpose of unrobing and dismissal.

The Hall will be opened on the afternoon of the 26th instant, from two and a half to five o'clock, for the accommodation of Brethren of the Order residing out of the City.

The following named Brethren have been appointed Assistant Grand Marshals, and will be respected accordingly:

BRO. J. L. HUTCHINSON,

" ALEX. MURPHY,

" GEO. W. WOOD,

" WM. CAMAC,

" F. S. LEWIS,

" J. WM. HOFMAN,

" JAS. B. FIDLER,

" DAVID F. FOLEY,

" THOS. A. ANDREWS.

BRO. A. C. SUPLEE,

" A. L. HOUGH,

" GEO. F. DELLEKER,

" WM. A. FOX,

" MARTIN LEANS.

" G. ECKENDORF.

" ATWOOD SMITH,

" EDWIN WATTSON,

" FRANKLIN SMITH.

J. LOUDENSLAGER,  
GRAND MARSHAL.

In the order laid down, the procession moved over the route fixed upon. When the front of the procession reached Independence Square, [Walnut Street, between Fifth and Sixth Streets, centre gate,] the brethren halted and opened ranks, facing inwards.

The Grand Master and Grand Officers, preceded by a Band of Music, moved through the ranks into the Square, the brethren uncovering as the Grand Master and Grand Officers passed them, and closing from the rear, followed in reversed order. The Grand Master, Grand Officers, Orator of the Day, and the Grand Officers of Sister Grand Lodges, and a number of aged brethren, occupied a platform erected for the purpose near the centre of the Square. The bands and choristers, under the direction of Bro. Wm. P. Cunnington, occupied a large platform on the other side of the broad avenue, directly opposite the platform occupied by the Grand Officers.

The Bands played a grand march until all the brethren were arranged on the avenues between the platforms. It is almost impossible to give a description of the splendid appearance of the brethren thus assembled—it was truly a magnificent sight, and worthy the occasion.

## Ceremonies in the Square.

### PRAYER.

By the Rev. Bro. John Chambers, Grand Chaplain.

We beseech thee, Omnipotent Jehovah, thou Great 'Architect of the Universe, to protect, guide, and perpetuate this glorious Union, suffer not a link of the great chain that binds us as a people to be severed. And now, thou infinite Jehovah, as a band of Brethren, we implore thee, as the memories of the past crowd upon us, that the gates of the temple of Liberty, erected by our Fathers, may stand open night and day, that the oppressed of all nations may here find a home, and the poor exile shake

from his thin robes the chilly dews of other and less favoured climes, and here clothe himself in the garments of Freedom. And like this great Masonic heart, whose pulsations are Universal Benevolence, Faith, Hope and Charity, may this institution continue to be one great heart of Unity and Love forever. Amen.

## MASONIC ODE.

### CHOIR AND FULL ORCHESTRA.

Music by Bro. Wm. P. Cunnington, words by Bro. F. N. Crouch.

#### CHORUS.

Refulgent orb of Heaven and Earth  
That givest light and nature birth,  
Beneath thy rays we offerings bring  
Of filial love to Heaven's high King.  
This day before thy Master's throne  
We dedicate the work that's done ;  
Look down upon us, Mighty God,  
And signify our labors good.  
Our temple's raised our voices ring  
With hallelujahs to Heaven's high King.

#### SOLO.

We've sought the landmarks of the good,  
By drawing water, hewing wood ;  
By consecrating halls to Thee,  
Thou God of vast Eternity.  
From East to West our name is known,  
From North to South Thy seed is sown.  
Wherever man on earth repairs,  
Thy love and laws he wisely shares.

#### QUARTETTE.

Father of Mercy, Truth and Grace,  
From every Mason's heart efface,  
Each thought that would do wrong to Thee.  
Master, through all Eternity,  
Thy will be done on Earth, in Heaven,  
Forgive our sins as we've forgiven—  
Endue us with fraternal love,  
Prepare us for the Lodge above ;  
Square in action, level, true,  
As down life's vale we journey through,  
Thine be the glory, Thine the praise,  
Accept the joyous songs we raise.

## GRAND CHORUS.

Hosannahs to the Father,  
Through vaulted space shall run,  
We consecrate our temple,  
The Builders' work is done.

## SEMI-CHORUS.

Now to the Lodge repairing,  
In true Masonic labors sharing;  
Holy, just, and pure the creed,  
To succor, and to clothe, and feed  
The orphan child and widow'd mother.  
The last behest of a dying brother.

## GRAND CHORUS.

Hosannahs to the Father, &c.

## ORATION.

By Bro. JAMES KING, of Pittsburgh.

RIGHT WORSHIPFUL GRAND MASTER, AND BRETHREN OF  
THE MASONIC FRATERNITY :

Standing in so conspicuous and honorable a position—on so grand and important an occasion—in this central city of intelligence and refinement, of Charity and “Brotherly Love,” it is natural that I should feel deeply impressed by a sense of my incompetency to perform, acceptably, the part assigned me in these imposing ceremonies. Yet I can imagine, that could you have called a speaker—not as you have—from another place, but from a former time, his feeling would have been far more intense, if not widely different. Could he who was the first Master of a Masonic Lodge in Pennsylvania, the illustrious Franklin, have been summoned to address you to-day, what profound emotions would have filled his breast, while realizing the gran-

deur of the scene before him! With what absorbing interest would he contrast the present with the early condition of this people, and compare their former privileges with these we now enjoy! With what unmixed delight would he survey this growing Metropolis—the city of his adoption—stretching out the arms of her enterprise towards the ends of the state; taking into her embrace the surrounding country, that she might add street to street and square to square; becoming, more and more, the patron of the arts and sciences which he loved, and even diffusing her intelligence by the lightning he had *tamed*. With what supassing joy would he contemplate the expansion of that philanthropic—might I not say, Philadelphic spirit, which had fallen from him and his compeers, like the mantle of Elijah, upon their successors. And beholding the manifestation of that spirit in so many splendid institutions of benevolence—hospitals where the sick are healed and the insane restored to reason—asylums, where triumphant art gives light to the blind and language to the dumb—homes for the poor, decrepid age and the orphan, and, pre-eminent among the last, the college of Girard, established by one whom we are proud to claim as a brother of our Order, and which in its magnificence as well as in its usefulness, is an example to the world; and his eye resting, at last, on the noble edifice, your great Masonic offering this day made to Love and Charity, would not his exultation be immeasurable as the capacities of his soul? I fancy that the gushing fountains of his feelings could not be restrained, and that his spirit would be borne upon the swelling tide of his emotions, when rising from your midst, to leave the shores of time.

Is not this, indeed, an auspicious day for Masonry? Do we not perform the solemn and interesting services

of this dedication, under the most favorable and gratifying circumstances? Every cloud of opposition and adversity which has hitherto lowered upon our beloved Order, has been totally dissipated, and we stand in the clear sunlight of prosperity and peace.

I congratulate you on the unusually bright and cheering prospects of the Order, at the present time, but, especially, on the successful, happy termination of your labors, in the erection of your new masonic edifice. You have here a beautiful temple, which by its commodious size and felicitous arrangement, is well adapted to the purposes for which it was constructed; and in the beauty of its architectural style and elegance of its finish, is a monument of the taste and enterprising spirit of the Masons in this flourishing city. The work has been well performed; its every stone has been "well squared and polished," all its parts "fitly joined" and in harmony with each other, while both utility and beauty mark its decorations. Long may it stand!—I repeat the hope expressed by your eloquent and distinguished orator, at the laying of its corner stone, "Long may it stand a proof of your vitality and a refuge to the poor, the persecuted and afflicted of all nations and tongues and kindred!"

How different, Right Worshipful Sir, is the state of affairs of the Grand Lodge of Pennsylvania, in possession of this magnificent temple, from that, at the time of its separation from the Grand Lodge of England, of which event, this day is the 69th anniversary. Then the members as a body, had no dwelling place which they could call their own; but were satisfied with such accommodations as, with their more slender means, they were, from time to time, enabled to procure. They seemed more like sojourning in a strange land than having an inheritance therein.

Their first place of meeting of which any record is preserved, was a room in Lodge Alley, and no mention is made of any other for the eight years immediately preceding 1790. This, so far as the comforts it afforded were concerned, could not have been a very attractive retreat, as the sum of five shillings, is recorded as the stipulated price paid for annual rent.

During the nine years succeeding the date I have mentioned, the Lodge occupied a room in the upper part of a Free Quaker meeting house, on a corner of Fifth and Arch streets. From thence they removed to an upper room in the State House. In this nursery of Liberty they remained and grew in strength, until by the purchase of a property on Filbert street, they first acquired the right to a habitation of their own. But before the latter place could be occupied, the Grand Lodge were obliged to leave the State House, and their meetings were held temporarily, in a room belonging to a brother of the Order, in a quarter of the city not known. The proof of this is, a record on the Minute Book, of a vote of thanks, probably, the only compensation necessary for the use of the room.

The Hall fitted up on Filbert street, was dedicated on the 27th of December, 1802. At this period the Order entered on a brilliant career of prosperity and usefulness, which received no serious check until the first temple, built on the site of the present one, and dedicated on the 24th of June, 1811, was destroyed by a disastrous fire. This fire occurred in 1819, but such was the ardor of Masonic spirit at the time, that the "Phoenix rose from its ashes," and another temple erected on the same spot, was dedicated on the 1st November 1820. As a further illustration of the Masonic feeling then prevalent, it may be stated, that a



thousand of the brethren were present, participating in the ceremony of that dedication.

But the Craft had not fully recovered from all the difficulties occasioned by the destruction of their Temple, when a fire of a different nature, suddenly arose and threatened the entire desolation of their fair heritage. The fanatical spirit of Anti-Masonry, had enkindled the flame of persecution, which spread over the face of this and other States, with the wild fury of a mighty conflagration. This ordeal proved too severe for the devotion of many members, to the principles of Masonry. Various Lodges in the city and country fell, while the professions of the disloyal and insincere, were consumed as stubble. But though numbers were faithless some were faithful. These resolving to maintain their integrity, to the last, seized with firmer hold the horns of their altar, and not only saved themselves but wherever the "mystic number" thus clung together, they saved their Lodges—at least from utter ruin.

The loss sustained from this relentless persecution, by the Grand and Subordinate Lodges in Philadelphia, compelled them, with the view to husband their remaining resources, to abandon their Temple—the cherished home in which they had, peacefully and effectively, labored for fifteen years. Accordingly they secured a less expensive building on Third street, and having dedicated it on the 27th of December, 1835, they submissively retired to this place of refuge, resolving to endure what they could not avert, and to illustrate, if they could do no more, that heaven-born charity which "suffereth long and is kind." This was, indeed, a humiliation. It was hard to bear the consequences of so severe a calamity—hard to surrender the prospects of a bright future, opened up by the success

of the past—hard to flee and leave the “good work” unfinished; but what more remained to them? “If the foundations be destroyed what can the righteous do?”

Their patience and integrity, however, remained not long unrewarded. He “who tempers the wind to the shorn lamb,” at length quelled the violence of the opposing spirit, and the devastating persecution was subdued. But long before its last embers were extinguished, the Order realized important advantages from the infliction. Being purified from much of their dross, they were prepared for a far brighter career. They seemed to be inspired with a new energy, to have derived life from the trials through which they had passed, and to make an advancement, in growth and strength, unprecedented in their history.

No sooner did they see their prosperity returning, than very many of the Grand Lodge, longed to re-establish themselves in the place hallowed by the recollections of their former triumphs. Their affections clustered around the spot, where they were admitted to the privileges of Masonry—a sentiment as worthy of commendation as it was natural. Thus felt the captive sons of Judah, but still more intensely, who, as they hung their harps upon the willows by the waters of Babylon could exclaim, “If I forget thee, O Jerusalem, may my right hand forget her cunning!” Arduously and steadily have those brethren toiled for the accomplishment of their strong desire. Having surmounted every opposing obstacle, and approached nearer and still more nearly to their object, until, after twenty years labor in preparing the way, all things, at last, are ready; and this day is witnessed their happy, glorious and complete return, and the consummation of their fondest hopes.

While the Craft may properly rejoice in this event, they will remember with grateful feelings, those to whom they are most indebted for bringing it about, and especially, those who have executed, with such fidelity, the important trust of re-building the Temple. Under your administration, Right Worshipful Sir, and that of your honorable predecessor, the work has advanced with the utmost rapidity, compatible with a proper economy in the use of the appropriated means. Your devoted attention, and zeal manifested for its success must afford the Craft unmingled satisfaction, and place them under obligations of lasting gratitude.

The Building Committee, with their able and efficient chairman, for their valuable services, gratuitously rendered, deserve our warmest thanks. With much loss of time to their private business, they have daily, and patiently watched its steady progress, as the praiseworthy workmen—

Chipp'd the wood and hew'd the stone,  
Till by degrees the beauteous fabric rose."

To the Architect who "furnished the designs for every portion of the building," our unqualified praise is also due. The Gothic style, or, as it is sometimes called, the "pointed Architecture," which has been considered emblematical of that faith which points to the Divine Architect as the sum and source of every excellence, was chosen for the edifice, as most consistent with its charitable uses. And you have but to survey the graceful arches, the ramified tracery, the beautiful finials surmounting well-proportioned buttresses, with all the characteristics of the Gothic style exhibited in the structure, to see that our Brother, in all his designs, has displayed a tasteful propriety, which reflects the highest credit on his skill.

But wherewith shall we come before the Great Architect above, and what shall we render unto Him, who directs us in all our undertakings, and vouchsafes to us all the eminence to which we can attain? His all-seeing eye has been over you, and the arm of His protection has encircled you. He has defended you from the fear of danger, and delivered you from all your enemies. If He has required you to be tried as with fire, it has been as a test of your faith and patient continuance in well-doing. Well then may you dedicate your beautiful temple to the glory of His excellent name, and consecrate it to purposes which He will approve. May the continual dew of His blessing descend and rest upon it, and may everything be excluded from it which is contrary to His will.

Now let us consider the question pertaining to this matter, in which the public, as well as ourselves, will feel an interest. Being actuated by different motives, they will present it in various forms. "Why have you done this?" "Wherefore is all this waste of precious ointment." Much time has been occupied, much labor employed, much money expended upon the erection of this edifice—money has been invested here, professedly with benevolent intentions, which if distributed among the poor, during the late period of scarcity and distress, would have dried up many fountains of sorrow, and made the hearts of many a destitute family leap for joy. Has all this investment been more benevolently, more wisely, more usefully made? How, in the common language of the business man, will it pay? It is not presumed, nor was it ever intended, as a leading object, that it should yield returns in the shape of a merchant's per-centage. The profits expected to be gained from this enterprise, are not

profits in money, or stocks, or houses and lands; they will consist chiefly, in the revenue of influence that will accrue to the Craft, from the occupancy of so tasteful and attractive a temple. And the question is, will this increased influence prove a sufficient compensation for the expenditure incident to its erection? Will it be an influence for good or for evil? Will it prove a blessing to mankind?

That the erection of such a public edifice, is to be followed by results affecting, in some way, the interests and well being of society cannot be doubted. Incalculable in extent, has often been the influence emanating from structures of far less pretensions. We stand beneath the shadow of a time-honored, venerated building, very modest and unpretending in its style of architecture, which, within the memory of men yet living, sent forth a declaration of man's equal rights, the influence of which upon the political condition of the world will not, perhaps, be fully estimated until the star of liberty shall have reached its culmination, when the people of every land shall rejoice in its benignant light. How great too, have been, and will be the results flowing from the construction by the roadside of the little country school house—results never dreamed of by the neighbors collected at the "raising." Though the traveller, in passing, should see there only a plain man, with a few urchins gathered in to acquire the rudiments of learning, yet that man may there be developing a power for directing and modifying the sentiments and actions of men, which will radiate to the utmost verge of society. Any structure, indeed, where men are accustomed to meet and consult for their mutual benefit, or upon matters of public concern, is likely to become the centre of an ever-widening in-

fluence. It is as the stone cast upon the calm surface of the lake, that creates a circle which in the language of the great dramatist—

“Never ceaseth to enlarge itself,  
Till by broad spreading it disperse to nought.”

Occupying then as does your Temple, a prominent position among the magnificent monuments of Charity, by which your great City is distinguished, attended steadily as will be its Lodges, by a large, intelligent and influential membership, sought for by many to obtain protection and relief for the worthy brother, his widow or orphans in distress; visited often by the stranger sojourning amongst you, who will come to receive your fraternal greeting, participate in your Councils and profit by your “work,” it cannot be other than the centre of an influence, which, if it be good, may reach to the skies, or if it be evil, may carry its effects to the dismal abodes of the lost.

But that the tendency of that influence will be to good results, Masons are abundantly persuaded. We believe that it will tend to refine the feelings, improve the manners, elevate the moral conduct, and smooth the asperities of life; that, in the comforts it will impart, and the substantial blessings it will diffuse, by supplying the wants of the needy, relieving the sufferings of the distressed, and cheering the hearts of the desolate and lonely, this benign influence will approximate the practical operation of our holy religion, for “pure religion and undefiled before God is this, to visit the widow and the fatherless in affliction, and keep yourself unspotted from the world.”

Our reasons for this belief are derived from the principles and aims upon which Masonry is founded. In the duties it enjoins, the precepts it inculcates, the ob-

ligations it imposes and the objects it will accomplish, it seeks to follow those perfect rules of life which comprise the morality of the Bible. In asserting this, I would not be understood as claiming for Masonry the character of a religious institution. On the contrary, although it regards the Bible as the Divinely inspired word,—as “the inestimable gift of God to man”—although it requires a profession of faith in the existence of its Author, as the first qualification of all who aspire to a participation in its mysteries, yet it does not contemplate man so much in the light of an immortal being, as in the relations he sustains as an intellectual and social creature. It does not dictate to any man in regard to the duties he owes to his Maker; but acknowledges the paramount importance of these, by teaching that his obligations as a Mason, are to be subordinated to them. In other words, it does not interfere with the religion of any, by proposing for their acceptance a creed of its own. But to the extent of its requirements it is in harmony with religion, by commending the practice of every virtue, and stamping disapprobation on every immorality. Its aim is chiefly to influence man for the present life, while Religion goes further, in looking to his preparation, “both for the life that now is, and that which is to come.”—Herein we acknowledge that the latter, (I speak here of true Christianity,) is better, nobler far, than any merely benevolent institution; and when, through the instrumentality of the Church, it shall have accomplished its blessed mission upon earth,—when by the power of the Gospel, all shall become of one heart and one mind, from “the rising of the sun to the going down of the same,” a Christian brotherhood, embracing the whole family of man, will render unnecessary any

such as the Masonic, which is a brotherhood constituted by *pledges* of reciprocal interest and affections.—Thus while we set up the very highest claim for Masonry as a moral and benevolent institution, we yet glorify the Church—the institution which God hath ordained.

It is an easy matter to persuade the fraternity that this claim to the moral tendency of Masonry is just—easy to answer to their satisfaction, the question, “what is the influence flowing from the propagation of their principles?” But can we thus satisfy the uninitiated? We may produce our book of constitutions, and defy the most severe critic, the most precise moralist, or the most perfect Christian, to point out any thing therein inconsistent either with good morals or pure religion; but can I throw open to this audience the portals of the Lodge, and say, here are our rites, our ceremonies, our lectures, discussions and deliberations, examine them and judge of their tendency? These belong to our secrets, and may not be revealed by a Mason; for only “the tale-bearer revealeth secrets, but he that is a faithful spirit concealeth the matter.” How then shall we dispel the doubts of the sceptical; how stop the mouth of the prejudiced objector; how even, convince the honest inquirer after truth? The latter class, at least are entitled to consideration. They may reasonably expect that if we have received “light,” we should let it shine before the world, for “men do not light a candle and put it under a bushel.” If then Masonry be good, how shall its excellency be manifested? There is a proof upon which, if we possess it, we may base our claim to a favorable judgment. If our acts—our works as Masons—are worthy, they must, according to the unerring rule of evidence, be taken as



fruit springing from seeds of corresponding principles, and that, although the vital processes in the development of the fruit be a secret and a mystery ; for "men do not gather grapes of thorns, or figs of thistles." In other words, "by their fruits ye shall know them."

If this reasoning is sound, your speaker to-day is relieved from much responsibility, as it will follow that the estimate which those present are to place upon the merits of Masonry, is not to be drawn from his feeble and imperfect illustration of them, but from the argument deduced from living examples. At this I greatly rejoice. But how vast a responsibility does it not devolve upon those who have been admitted to the privileges of the Order. Upon them the eyes of the community will rest. If they, in their intercourse with their fellow-men, give no illustration of Masonic virtues ; if they show that they have not learned to keep their passions and desires subdued within the circle which the compasses of reason and moderation describe ; or that they have learned no other of the many moral lessons symbolized by the implements of the Craft, what observing man will believe that the Order is productive of any real good, or that all the display connected with the dedication of your beautiful temple, is aught but a vain show and a solemn mockery.

Let the Craft then furnish the proof of the value of their institution ; let each member demonstrate, in his life, the practical excellence of the lessons learned in the Mystic Order, and that he may be furnished for this and for every "good word and work," let him go to the Inspired word, and draw from the depths of that ocean of truth those priceless gems, which shall adorn his character, and shed a lustre on his conduct.

But let us pass to the consideration of another question ; and let me ask the Masonic fraternity of Phila-

delphia, what more will you contribute to the order? You do not intend to include all that you have to do, in one great gift of a gorgeous temple. May we not regard this as only a promise of greater zeal,—a pledge of higher, nobler efforts? However praiseworthy your edifice may be, as an exhibition of taste, yet we attach value to it, chiefly, because of the confidence it inspires, that you will make it the means of a great end,—the rearing in the midst of this people of a moral superstructure, which is to rest on the brotherhood, as so many pillars of support. Shall we not, then, look to you for brighter examples—more glorious displays of that spirit which you have already so laudably manifested? Shall we not look to you for an unprecedented progress—not what the world calls progress, consisting in the overthrow of all the good conserved by the wisdom of the past,—nor yet a progress consisting merely in large accessions to your numbers. Your progress is chiefly to be in individual culture, and an increase of those who will add strength and character to the Masonic institution. It is the quality, not the quantity, of material upon which the stability and symmetry of your superstructure will most depend.—You may enlarge your membership, but if it be done by taking men from the ranks of those who have no fixed and virtuous principle, or no susceptibility to moral culture, your institution will become a mere “rope of sand,” whose particles having no affinity of cohesion, will separate when exposed to the slightest tension.—Against this, there is, at the present time, especial reason to be guarded. Now, when no cloud of evil portent appears in your horizon, the mercenary and the selfish will seek the advantages of your association; but let them not be received, lest they betray you in

the day of trial, and be driven, when the storm gathers, as dust before the wind.

Lodges have often suffered from the reception of candidates destitute of sufficient qualifications. And the injury has not been confined to themselves alone. It is when the unworthy member leaves the Lodge and mingles with his fellow men, that by proving faithless to his obligations, and betraying the confidence of those who trust him because of his profession, he inflicts wounds that are deepest and most incurable. Lodges, therefore, owe it to the brethren every where, and the community generally as well as to themselves, to bar their doors against every character, who would bring reproach upon Masonry, and use it as a cloak under which they may practice imposition, or further mere selfish aims. They should exclude the idler, the spend-thrift, the dishonest person, who either withholdeth the right or enforceth the wrong, the liar and every evil doer. These if admitted can but become unworthy members who will corrupt the influence of the Order. They will forever remain as rude, unpolished stones in your moral edifice, which appearing conspicuous therein, will mar its beauty, destroy its symmetry if they do not ensure its fall. May we not expect, then, that the Lodges here will do honor to their beautiful temple by that careful scrutiny and wise discrimination, which will not close its doors, from private hostility, against the good, and never from considerations of personal favor, admit the bad?

May we not also look to you for an illustration of the beauty of Masonry, in the work of Charity? Important as it may be to the welfare of the Institution that good men, and good men only, should be initiated into its mysteries, yet this will avail but little to its

advantage, unless these are employed in doing good. They will find that the opportunity for work is ample, and the necessity for it great. They will have enough to engage their kindest benevolence, and to employ their most active charity. Their charity need not end where it should begin; nor begin where it should end; but beginning, as it should, at home, it may and ought to go beyond home. There should be cultivated among the members of the Craft such a mutual sympathy,—such a feeling of a common interest, that the disposition manifested, to serve, to assist, to befriend, and support the good name of each other, should exhibit a bond of union between them as strong, if possible, as the fraternal tie. And as we are taught that “charity extends to all mankind,” so should a Mason feel it a privilege and a delight to “do good to all as he has opportunity.” He should know no sweeter pleasure, no higher joy, than to stop by the way and dry up a tear or bind up a wound, let whosoever will “pass by on the other side.”

Such, in brief, is the charity which the fraternity here will be expected to exemplify, or, to speak in the language of Masonry, this is the cement which is to be spread in the work of their Lodges—this the medium of cohesion and strength, by which your institution, as a moral superstructure, is to stand firm, united and enduring.

In the last place, may we not look to you for examples of “that noble emulation, who can best work and best agree?” This is a duty incumbent upon each member of the Order. Each, being admitted into its fellowship, instructed in its mysteries, and made participant in its benefits, is bound to advance its interests, promote its harmony, and sustain its charac-

ter for respectability—or Masonically speaking, each being secure in his “wages,” is bound to perform his “work” with fidelity according to the designs drawn by the pencil of Inspiration upon the spiritual “Trestle board.” Each one has a character to form as a foundation stone or pillar upon which the edifice of Masonry is to rest; and if this, in any case is rough and unpolished, like the “Ashler” just taken from the quarry, the “gavel” of discipline is to be applied, until every thing like an asperity of temper, an irregularity of life, an obliquity of behavior, or a stain of dishonor is removed, and it is made to shine with the lustre of every virtue. To this work of self-improvement each is encouraged by the satisfaction he may derive from contemplating the beauty, in the proportion of a well formed character, by the pleasing reflection that his acts, as a good man, may confer immeasurable benefits upon society, and secure to him the reward both of present and future felicity; for as the poet hath it—

“The good begun by thee, shall onward flow,  
In many a branching stream, and wider grow;  
The seed, that in these few and fleeting hours,  
Thy hands unsparing and unwearied sow,  
Shall deck thy grave with Amaranthine flowers,  
And yield thee fruits divine, in Heaven’s immortal bowers.

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### GRAND CHORUS.

Music by Haydn. Adapted and arranged by Bro. W. P. Cunningham.

Achieved is the glorious work,  
The Lord beholds it and is pleased,  
In lofty strains let us rejoice,  
Our song let be the praise of God.

# MASONIC ODE.

## CHOIR AND FULL ORCHESTRA.

Music by Bro. W. P. Cunningham. Words by Bro. John K. Mitchell.

O! glorious Builder of the vaulted skies!  
 Almighty Architect of Earth and Heaven!  
 Come down to bless the Mason's enterprise,  
 To Thee, O God, and Faith, and Mercy given.  
 A home to *Friendship*, *Truth*, and *Love* is raised,  
 Where ages yet to come our Master shall be praised.

O make its deep foundations firm and fast!  
 O bless the rearing of the mighty pile!  
 And now to Thee its spires look up at last,  
 Upon the finished work and workmen smile!  
 Nor less the inner works of kindness bless!  
 And make the Mason's labor peace and happiness.

Enlarge our spirit!—let our means improve!  
 Enforce our faith!—make strong our mystic ties!  
 Exalt our friendship, and refine our love!  
 And let our hearts be pure before thine eyes!  
 So that, while God approves, the world may see  
 How great and good a thing is Ancient Masonry.

Aid us to wipe the widow's bitter tear!  
 Help us to hear the orphan's lonely cries!  
 Be present when we soothe a Brother's care!  
 And be our strength in all calamities!  
 For what can we as one or many do,  
 Unless, O Lord with Thee our labors we pursue!

O! therefore, Builder of the vaulted skies!  
 Almighty Architect of Earth and Heaven!  
 Come down to bless the Mason's enterprise,  
 To thee, O God, and Faith, and Mercy given.  
 A home to *Friendship*, *Truth* and *Love*, is raised,  
 Where ages yet to come shall sound our Master's praise.

## GRAND HALLELUJAH CHORUS BY HANDEL,

Arranged by Bro. Cunningham.

Hallelujah! Hallelujah!  
 For the Lord God Omnipotent reigneth,  
 The kingdom of this world is become  
 The kingdom of our Lord,  
 And he shall reign forever and ever  
 King of Kings and Lord of Lords!  
 Hallelujah! Hallelujah!

## BENEDICTION.

By Bro. H. W. Ducachet, Grand Chaplain.

After the ceremonies in the Square, the line of march was again resumed, (the original formation being strictly observed,) the line moved by the left, passed around the Square, and out by the south gate to Walnut street, thence to Fifth street, thence to Arch street, thence to Seventeenth street, thence to Chestnut street, thence to New Hall. On the arrival of the head of the Procession at the Hall, the Brethren halted, faced inwards, and again countermarched in the usual form.

As the Masters, Wardens, and Past Masters of the respective Lodges arrived at the corner of Seventeenth and Chestnut streets, they broke from the Procession for the purpose of being formed with the Grand Lodge.

Upon entering the Hall, the Grand Lodge proceeded up stairs to the Grand Lodge room, where the ceremony of dedication was to be performed. The Subordinate Lodges merely filed through the building upon the lower floor and passed out of the rear door on Lodge street. They then repaired to convenient places, where they were dismissed.

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## Ceremonies in the Hall.

Upon the entrance of the Grand Lodge, the Band played a

### GRAND MARCH.

On the Grand Master reaching his Chair the G. O. took their stations, and the Members their seats.

GRAND LODGE OPENED.

## PRAYER.

By Brother R. Deshea Morris, Grand Chaplain.

The Architect then handed over to the Grand Master possession of the Building.

After the reply of the Grand Master to the Architect, the following

## MASONIC ODE.

Music by Bro. W. P. Cunningham; Words by Bro. Wm. H. Allen.

Temple of Ancient Masonry,  
Grand Almonry, within thy massive walls  
Rejoicing throng, the faithful and the free,  
To dedicate thy halls  
To Truth, Love, Charity.

To Friendship, Honor, Secrecy,  
To Mercy's deeds and Bounty's open hands,  
To Order, Peace and the Fraternal Tie  
Which binds with mystic bands  
True souls in harmony.

To these this Pile we dedicate  
Reared on a site to Ancient memory dear,  
Our father's legacy, our son's estate,  
Past, Present, Future, here,  
Meet, mingle, emulate.

Long may thy turrets point to Heaven.  
Long may thy firm foundations press the ground,  
And long the Mason's cordial welcome given.  
Here soothe misfortune's wound,  
And cheer the heart that's riven.

And while the widow's tears we dry,  
Or raise a stricken Brother from despair,  
Or hush the homeless orphan's bitter cry,  
May Love's expanding care,  
Embrace Humanity.

And Thou, Great Architect above,  
Who dwellest not in temples made with hands,  
Bless our Zerubbabels, their work approve,  
Which now an offering stands,  
To Thee, for Thou art Love.



# THE CEREMONY OF DEDICATION.

Previous to which the following

## ANTHEM.

Music by Haydn; Arranged by Bro. W. P. Cunningham.

### CHOIR AND FULL ORCHESTRA.

Now elevate the sign of Judah!  
 Now elevate the Banner!  
 Call it forth in Zion!  
 O put your trust in God!  
 He will save us.  
 He is always gracious to his servants.  
 O praise the Lord of Hosts!  
 Exalt his name, and glorify him evermore.  
 For evermore! Amen.

The Music having ceased, Bro. John Chambers, Grand Chaplain,  
 delivered the

## CONSECRATING PRAYER.

Bro. H. W. Ducachet, Grand Chaplain, standing before  
 the L. made the

## INVOCATION.

After the G. O. had taken their seats the

## GRAND HALLELUJAH CHORUS.

Music by Haydn; Arranged by Bro. W. P. Cunningham.

Hallelujah! Hallelujah!  
 To the God of Israel.  
 He will save us in the day of flight;  
 God is great in Battle,  
 For he is the Lord of Hosts.  
 He is our refuge,  
 We will praise him for evermore.

## GRAND MARCH.

### PRAYER.

By Bro. J. Deshea Morris, Grand Chaplain.

## AN ODE.

Music by Bro. W. P. Cunington ; Words by Bro. Freeman Scott.

Almighty Architect Divine!  
 To Thee we dedicate this Hall;  
 May it with love and truth combine  
 Fraternal Friendship, dear to all.

In Holy Saint Jehn's memory dear,  
 We shall perform our work herein,  
 In true and free Masonic sphere;  
 And thus imploring thee, begin;

Sweet Charity establish here;  
 Let Justice mildly here preside,  
 With Mercy tempered; void of fear,  
 All goodness here with men abide.

Faith, Wisdom, Hope, and Strength impart—  
 Let constancy with silence rest—  
 With Fortitude imbue the heart;  
 As Beauty smiles upon the blest.

Prosperity bestow on us  
 Within this temple, raised in hope  
 That we much good may do, and thus  
 Thy holier, Heavenly portals ope.

With love of Thee, good will to men,  
 In truth and friendship we proclaim,  
 Throughout the world! again! again!  
 For evermore be this our aim.

The following are the names of the Grand and Past Grand Officers who participated in the ceremonies attendant on the dedication, with the Building Committee and Architect.

#### **GRAND OFFICERS.**

Bro. JAMES HUTCHINSON, Grand Master.  
 Bro. PETER WILLIAMSON, Deputy Grand Master.  
 Bro. JOHN K. MITCHELL, Senior Grand Warden.  
 Bro. HENRY M. PHILLIPS, Junior Grand Warden.  
 Bro. THOS. E. BAXTER, Grand Treasurer.  
 Bro. WILLIAM H. ADAMS, Grand Secretary.  
 Bro. G. REMAK, Senior Grand Deacon.  
 Bro. R. VAUX, Junior Grand Deacon.  
 Bro. C. B. REESE and R. S. WILSON, Grand Stewards.  
 Bro. JACOB STEINER, Grand Sword Bearer.  
 Bro. JACOB LOUDENSLAGER, Grand Marshal.  
 Bro. HORACE L. PETERSON, Grand Pursuivant.  
 Bro. WM. B. SCHNIDER, Grand Tyler.

#### **GRAND CHAPLAINS.**

Brothers JOHN CHAMBERS, H. W. DUCACHET, KINGSTON  
 GODDARD, R. D. MORRIS, WM. COOPER, W. H. REESE.

#### **PAST GRAND MASTERS.**

Bro. JAS. HARPER, C. STEVENSON, WM. BARGER, JAS. PAGE,  
 PETER FRITZ, WM. WHITNEY, A. BOURNONVILLE.

#### **BUILDING COMMITTEE.**

Bro. JAS. PAGE, F. BLACKBURN, W. CARR, PHILIP R. ENGARD,  
 JOHN ALLAN, CHARLES A. RUBICAM.

#### **ARCHITECT.**

Bro. JAS. B. SLOAN.





